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beings, whom Big-Raven often vanquishes by means of cunning devices. The final victory is always on the side of Big-Raven or of his children. Sometimes he completely destroys the kalau, and thereupon his children recover: at other times he renders them harmless. He causes them to fall asleep; he takes out their cannibal-stomachs during their sleep, and puts other ones in their places, usually those of some rodents. At still other times he devises some other means of protecting himself and his children against the invasion of the cannibals. In one story[1] it is told that he heated stones in his house until they were red-hot, invited the kalau to sit on them, and thus burned them. At another time[2] he got rid of them by making a steam-bath for them, in which they were smothered. At times an incantation serves him as a means of rescue. In another story[3] Big-Raven appealed to The-Master-on-High for help against the mouthed arrows of the kalau with whom he had been at war; and the deity gave him an iron mouth, which caught all the arrows sent by the kalau. 776

There are Maritime and Reindeer kalau. The houses of the former have no storm-roof[4] to protect them from the snow: they have only an opening to admit the light; but it does not serve as an entrance, since the kalau go in and out through the ground under the hearth-fire. Instead of dogs, they keep bears, which tear up their human victims. The Reindeer kalau have reindeer herds; but, according to some myths, mountain-sheep constitute their herds. There are kalau also in the tundra and in the woods, where they waylay man, and whence they invade human settlements to procure human flesh. They hunt human beings just as men hunt reindeer and seals.

At the time when Big-Raven lived, the kalau were visible beings; but ever after he took away their herds, and waged war against them, they became invisible; and after Big-Raven disappeared, they assailed man, and death became his lot.

Some kalau perform special functions, representing particular diseases. There is the kala that "causes one to shudder;" that is, produces certain nervous diseases among women. [158]

Some kalau have proper names; thus, the eldest son of one old kala is called Able-to-do-Everything (Apka'wka; literally, "not powerless to do anything"); his daughter, E'me-ñe'ut.[4] She was so beautiful that her bare hand would illuminate the darkness of the night. Eme'mqut married her, after having killed all the cannibals. [552]

Names of some cannibals that apparently do not belong to the kalau are mentioned in the myths. These are Lo'čex[6] and Gormandizer[7] (A'wye-qla'ul). There are also names of some kalau that are not cannibals: for instance, Big-Kamak-who-turns-Himself-Inside-Out (Čthr'||ı Kamakn·a'qu), a kala whose mouth

[1] Tale 73. [2] Tale 13. [3] Tale 37. [4] See p. 14, Footnote 4.
[5] Tale 78. [6] Tale 79. [7] Tale 112.

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515 CLEANLINESS. — The Koryak can by no means be classed among cleanly people. With extremely rare exceptions, resulting from the civilizing influence of the Russians, they do not wash. The faces of children, as well as those of old people, are covered with a layer of dirt and soot mixed with fat, so that it is difficult to determine the natural color of their skin. Only the girls and young women washed their faces before coming to us to be measured. Mucus from the nostrils is almost always a decoration of the children, and the older people are frequently not far behind them in this respect.

262 515 The kettles in which the food is cooked are full of reindeer and dog hair, which fall from the clothes and fill the air of the Koryak house. The Koryak kill lice, which are regarded by them as properly belonging to a healthy man, with their teeth. There is a prevailing belief among them, as well as among the Yukaghir, that when a man is deserted by lice he will soon die. They eat also the large larvæ which develop from the eggs deposited by the reindeer-flies in the hair of the reindeer. No matter how putrid food may be, the Koryak have no aversion to it, and they will even drink the urine of persons intoxicated with fly-agaric.

763] DISEASES. — Among non-contagious diseases, the most frequent are derangements of the digestive organs, caused by irregular nutrition and the use of putrid fish and meat. Complaints of pain in the stomach are frequent, and the Maritime branch of the tribe especially suffer from the tape-worm. Tetter, scabies, and other skin-diseases, are very common, owing to their filthy habits.

164 Diseases of the eyes — such as inflammation of the lids, or an affection of the cornea — are widely spread. This is to be attributed to the action of smoke in the underground houses of the Maritime Koryak, and to the reflected light of the snow in the spring. People suffering from conjunctivitis and cataract are frequently met with; but I saw only three cases of blindness during my travels, and the three so affected were people of middle age. From the Report of 1884, by Dr. Uspenski, the district physician who visited some Koryak settlements and camps, there were found, in 70 houses visited, 14 persons suffering from cataract,[1] which is a large percentage.

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158 The Koryak are not subject to nervous diseases to the same extent as other arctic tribes, though some are afflicted with symptoms of the two forms of nervousness so frequently met with in the Arctic region. These two forms are widely prevalent among the Yukaghir, Tungus, Yakut, and also among the Russian immigrants. They are generally known by the Yakut names of meryak and menerik; but there are specific names in all the languages of the arctic tribes, not only for these two diseases, but for their various symptoms as well.[2] However, it is probable that these two forms of nervous suffering are symptomatic manifestations of arctic hysteria.

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[1] Taken from the Government Archives of Gishiginsk.

[2] A more detailed description of these diseases will be given in my work on the Yukaghir.

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Meryak is a form of hysterical fit, with some peculiarities. Severe cases of it result in epileptic and cataleptic fits. Mild cases of menerik are indicated by extreme excitability, a shuddering at the least unexpected noise, accompanied by indecent exclamations, such as the mention of male and female sexual organs, or by making remarks referring to them. In severe cases, the persons affected lose their will-power, and are easily controlled by outside influence: in fact, they may be said to be hypnotized without being in the state of sleep. Such subjects will repeat the words and actions of another, and will do whatever they are ordered to. In this condition they are able to repeat speeches made in a foreign language, or perform difficult, dangerous, or indecent things.

A sick old woman, for instance, is able to dance until utterly exhausted, being induced to do so by the mere sight of dancing young people; or to jump across a gorge or into a river, or throw herself into the fire, on the order of a joker; and if not stopped in time, she may be seriously injured or killed. Young profligates make sport of the modesty of women so affected, causing them to do various indecent things, or abusing them. Women particularly are subject to both forms of arctic hysteria; those of middle age suffering from menerik, and young women and girls from meryak.

In rare cases, men also suffer from nervous attacks, shamans in particular. I had several opportunities to observe the various symptoms of arctic hysteria among the tribes enumerated; but I had no opportunity to witness any cases of meryak among the Koryak. I was told that nervous attacks accompanied by spasms and catalepsy are frequent among women, particularly among those of the Reindeer Koryak.

The Koryak replied to my inquiries about menerik, that some time ago this disease was more widely spread than now, and that at present there are women suffering from a disease called in Koryak me'nkeiti ("to startle"), which is manifested by a quick susceptibility to fright. Subsequently I had the good fortune to observe two cases of menerik in a mild form. The first case was that of a young girl in Kuel. When my cup fell on the floor, she started, and exclaimed, "Pakuka!" ("vulva!")[1] Such exclamations are so closely connected with the fright, that they themselves are a symptom of the disease.

I saw two really insane people. One was quiet, rather feeble-minded; but the other, in the Kamenskoye settlement, was violent, and he was often kept chained. Once he took by force the food from my cossack and interpreter. On another occasion he stole a hatchet from me, and hid it. After that, the Koryak took him to another settlement.

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People addicted to the use of fly-agaric can be detected by their appear-

[1] In tale No. 80 (p. 247) Kĭlu', Big-Raven's niece, frightened by Grebe-Man, started, and exclaimed, "Tolakan'v'palt!" ("The penis hangs!") "Upakan'v'palt!" ("The vulva hangs!") From this we see that this symptom of arctic hysteria has long been known to the Koryak.

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158 ance. Even when they are in a normal condition, a twitching of the face is observable, and they have a haggard look and an uneven gait.

164 Contagious and epidemic diseases find fertile ground among the Koryak as among other Siberian tribes. Even measles, which in civilized countries is generally confined to children, and is comparatively harmless, carries off large numbers of grown people among the Koryak.

Small-pox and measles appeared among the Koryak after they came in contact with the Russians. Small-pox is said to have appeared for the first time in the Okhotsk-Kamchatka territory about 1767. Since then it has been epidemic in that region several times. The contagion spread from Yakutsk or the Kolyma River; but, since intercourse between the bulk of the Koryak tribe and the Russians was not frequent until recently, small-pox did not rage in the interior of the Koryak territory to the extent that it did among other tribes. The last epidemic of small-pox occurred in 1895. It came from the Kolyma side, and claimed numerous victims among the Chukchee of the northern tundra; but the Koryak were affected very little by it.

Epidemics of measles are hardly less fatal. The last one was brought to the Koryak from Kamchatka in 1899. In some cases the havoc wrought by it was so great as to carry off a third of the population. Among the Reindeer Koryak of the Taigonos Peninsula, for instance, 97 persons, according to my record of families, died of it.[1] While the census figures of 1897 show that there were in all only 297 persons on the Taigonos Peninsula before the epidemic, the enumeration made by me after the epidemic gives 318 persons there.[2]

164 177 Like the Chukchee, the Koryak call syphilis the Chuvantzy or Yukaghir disease (atal or etel va'ırgin[3]), evidently because it was through these tribes that the infection was brought from the Russians. The Paren people call it also tagı'ta. In our travels among the Reindeer Koryak, as well as through

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[1] To give an idea of the ravages of measles among the Koryak in 1900, I will cite here what I heard from a young Koryak employed as a herdsman by a wealthy widow, the sister of the Taigonos elder.

"Our tent stood alone on the shore of the Avekova River. There were ten of us. We all took sick, and could hardly drag ourselves about. Soon one after another died. Another herdsman and myself, both ill, drove the dead to be burned. Finally this herdsman, too, died. There were now three of us, — our mistress, another woman, and myself. Soon the other woman died. Alone I drove her a little way from our tent; but I had no strength to burn her, for I could not pick up the wood. I put the dead woman on the snow, killed the reindeer on which I had brought her, and placed him alongside of her. Then I plucked some alder-tree branches, covered the dead woman and the reindeer with them, and pressed them down from the top with the sledge.

"An awful storm was raging at the time. When I returned home, I found the tent had fallen down, and that my mistress was lying under the uprooted stakes of the framework. All alone, she had been unable to withstand the strong wind, and fasten down the falling tent. I drew her from under the tent, and with difficulty we pitched it again the best we could. Thus only two of us recovered. After that, I wandered about for several days to collect the herd, which had scattered in all directions."

In the summer of 1901 I sent this herdsman with my cossack to find the skull of the woman that had not been burned, but they could not discover it. Very likely the bears had carried off the corpse.

[2] For the difference between the figures 297 and 318 see Chapter III.

[3] By the name atal, or etel, as the Paren people pronounce it, the Koryak call the Chuvantzy as well as the Yukaghir.

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Like certain other vegetable poisons, as opium and hasheesh, the alkaloid of fly-agaric produces intoxication, hallucinations, and delirium. Light forms of intoxication are accompanied by a certain degree of animation and some spontaneity of movements. Many shamans, previous to their seances, eat fly-agaric in order to get into ecstatic states. Once I asked a Reindeer Koryak, who was reputed to be an excellent singer, to sing into the phonograph. Several times he attempted, but without success. He evidently grew timid before the invisible recorder; but after eating two fungi, he began to sing in a loud voice, gesticulating with his hands. I had to support him, lest he fall on the machine; and when the cylinder came to an end, I had to tear him away from the horn, where he remained bending over it for a long time, keeping up his songs.

Under strong intoxication, the senses become deranged; surrounding objects appear either very large or very small, hallucinations set in, spontaneous movements, and convulsions. So far as I could observe, attacks of great animation alternate with moments of deep depression. The person intoxicated by fly-agaric sits quietly rocking from side to side, even taking part in the conversation with his family. Suddenly his eyes dilate, he begins to gesticulate convulsively, converses with persons whom he imagines he sees, sings, and dances. Then an interval of rest sets in again.

However, to keep up the intoxication, additional doses of fungi are necessary. Finally a deep slumber results, which is followed by headache, sensations of nausea, and an impulse to repeat the intoxication. If there is a further supply of fungi, they are eaten. At the beginning of winter, when the supply is still large, old men begin their carousals. In Kuel there are two elders of the Paren clans,[1] and during my sojourn in that village I was sometimes unable to hold conversation with either of them for days at a time. They were either intoxicated by the fungi or in a bad mood from the after-effects. At the same season the Reindeer Koryak resort to the coast settlements to purchase and eat fly-agaric. To regale a guest with fly-agaric is a sign of special regard. Dr. Slunin says a small glass of brandy or diluted alcohol serves as a splendid antidote in cases of fly-agaric poisoning.[2]

There is reason to think that the effect of fly-agaric would be stronger were not its alkaloid quickly taken out of the organism with the urine. The Koryak know this by experience, and the urine of persons intoxicated with fly-agaric is not wasted. The drunkard himself drinks it to prolong his hallucinations, or he offers it to others as a treat. According to the Koryak, the urine of one intoxicated by fly-agaric has an intoxicating effect like the fungus, though not to so great a degree. I remember how, in the village of Paren, a company of fly-agaric eaters used a can in which California fruit had been put up, as a beaker, into which the urine was passed, to be drunk

[1] See p. 437.

[2] Slunin, I, p. 654.